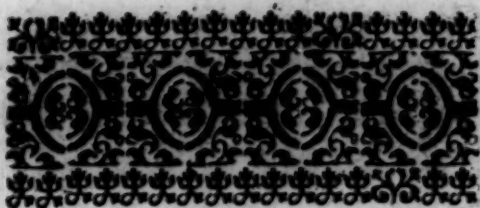


A SHORT
ESSAY
OR
DISSERTATION
UPON THE
DOXOLOGY
OF THE
Church of *ENGLAND*.



L O N D O N,

Printed for JONAH BOWYER, at the *Rose* in
Ludgate-Street. 1718.

Maittaire (M)
Kl.

A. SHORT

ESSAY

OR

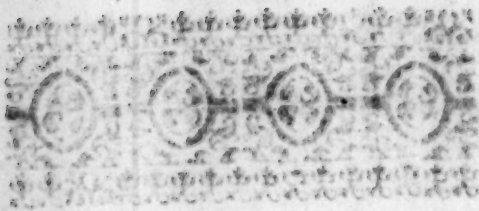
DISSERTATION

UPON THE

DOXOLOGY

OF THE

Church of ENGLAND.



LONDON

Printed for J. BOWMAN, at the Royal
Academy, 1718.



To the REVEREND

Mr. HERBERT.

Reverend SIR, my very Learned and
Worthy FRIEND,

WHEN Free-Thinking has, remarkably
within these few Years, usurped such
an uncontrollable Authority, as to introduce dan-
gerous Innovations in some of our Churches;
when a Prelate's pious and seasonable Warning,
in this Ecclesiastical and most Important Crisis,
is turn'd into Ridicule; 'tis time for every
Christian to use the best Preservatives he can,
against the spreading and catching Infection.

Mr. Whiston's Letter to the Bishop of Lon-
don, being given out by some of that Party, as
the best thing he has yet writ, raised my At-
tention; but at last I could not perceive, where-
in this had got the Start of any of his other
A 2 Works.

Works. Still I found him positive in affirming, weak in arguing, very free in treating all, who differ from him, without the least Regard to their Learning or Character. He aims indeed at a new Turn of Wit; and (as a Specimen of his peculiar inimitable Rhetorick) calls a confident Lampoon, a Letter of Thanks.

However, the Bishop of London will lose nothing by sharing in some of that Dirt, which Mr. Whiston has so plentifully thrown at several ancient primitive Prelates of the Christian Church: Nor will Dr. C. gain much by sharing in his good Word. Dr. C. may

* See his Letter, p. 22. l. 14.

† Read Nazarenes, ref. p. 24.

* Read Nazarenes, p. 36, 37, 38, &c.

value himself upon * Mr. Whiston's Partnership, just as much as a more dignified Person may, upon his being † used by a Writer (no way inferior to Mr. Whiston) more reverently, than

* St. Paul.

'Tis now in these latter Days, as in the earliest Times, when both Jews and Heathens endeavour'd to make up their want of Arguments with Noise, Clamour, and Revilings against Christianity. Since Two Divine Persons of the Trinity are robb'd of their Glory, and the Godhead is stript of its Unity, its greatest Perfection; none of God's true Ministers, no Christian has reason to expect any Quarter.

The Subject of Mr. Whiston's Letter (except some uncommon Flourishes and unbecoming Reflexions on the Bishop) is chiefly the Doxology of our Church: which he explodes, as agreeing neither with Scripture nor primitive Form.

*I thought it my Duty, herein more fully to satisfy my self, and examine that Doxology according to the Rule of God's Word first, to which if it does agree, it is sufficient; and will save me the Trouble of making farther Enquiries. Mr. Whiston indeed stood in need of having recourse to his Uncanonical Constitutions, because (as I shall attempt to prove in this Discourse) the Canonical Books are in express Words contrary to some of his Assertions. And supposing these Constitutions could by him be proved Canonical, yet their Authority will avail nothing against the lawful Use of what we find express'd in those Books undoubtedly and generally own'd as such. Besides, Mr. Whiston has out of those very * Constitutions produced some Passages against himself: but then he deals with them after the same familiar Freedom as some with St. John's Epistle; where if any Text standeth in their Way, and puts them out of Countenance (which is very hard to do) strait with a bold Stroke they at once cut the Knot, which they can't untie; condemn it as an Interpolation; and, by a Logick as unaccountable as their Boldness, conclude*

* See his Letter,
p. 8.

clude it is in no Manuscript, because 'tis wanting in a very few.

* See Mr. Whiston's Letter, p. 16, 17.

The * Discourse of St. Basil, out of which Mr. Whiston with such an insulting Assurance quotes a Passage misinterpreted, as a Proof, that the Holy Ghost is not God, proves just the reverse; viz. † that he is God, and that he is a Person distinct from the Person of the Father and the Person of the Son; and I herein with Submission refer my self to every competent unprejudiced Reader; nay, I appeal even to Mr. Whiston's second and better Thoughts, and to the Judgment of his (whether * more, or less, or equally learned) Friends; if they can be impartial, and allow the Words the Sense of a Grammatical unforc'd Construction: provided still, that they don't (right or wrong) bring in their beloved and constant Pretence of Interpolation to their rescue.

But all this, Sir, has been by way of Digression; for I design to bound my Enquiries within the Bible; leaving a fuller Discussion of this Point to the Reverend Clergy, whose Function I am not honour'd with.

† This whole Passage of St. Basil shall be represented in an Appendix to this Dissertation.

In

In this short Essay, I will not follow Mr. Whiston's Example, in his Behaviour towards his Betters; but wherever I shall be forced to mention him, I'll do it with the Civility due even to the fairest Adversary.

The Cause, I'm engaged in, has solid Arguments to prop it; and despiseth the muddy weak Foundation of foul Words, and idle insignificant Reflexions.

I will not intermeddle in the Vindication of the living Persons, whom he has reflected on, the Bishop of London and Dr. Sacheverell. 'Twould not be modest for one of so inferior a Rank and mean Abilities as my self to undertake the Defence of Persons so much superior to me: and therefore I'll leave his ironical Letter to be censured or slighted by the one, and his Challenge to be answer'd or overlook'd by the other.

STATIAM .M
This Dissertation does not pretend to any artificial Dress of Words. 'Tis a plain Series of Arguments, design'd at first only for my private Information; but it ventures now to appear publickly, upon the Encouragement you have given me after your friendly Revival of it.

*The Texts quoted herein are not the only ones, which I could have alledged. The inexhaustible
Treasure*

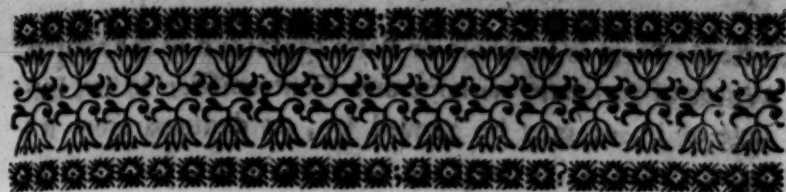
Treasure of holy Scripture might have furnished me with many more (collected chiefly in Catechisms, and such Discourses, ancient and modern) if I would have swelled these Papers into a Volume.

Sir, I most humbly pray you, and all the sincere Lovers of our uncorrupt and holy Church, to impute all the Faults of this hasty Performance to that publick Zeal, which every good Christian ought to act with when Christianity is so publickly attack'd.

I am, with great Sincerity,

S I R, Yours, &c.

M. MAITTAIRE.



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here recapitulate the several Propositions, in which they are
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The Reader is desired to correct these
most considerable Errata.

Page 3. Line 12. *Preservative*. p. 6. l. 18. for 181.
p. 15. l. 16. with the two p. 19. l. 17. *Persons*
p. 35. l. 3. *Q*u. p. 49. l. 13. Spirit, *one* God.

The

The Proposition to be proved is this:

The Doxology used in the Church of England, viz.

[Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning, is now, and ever shall be, World without End Amen.]

agrees with Holy Scripture, and is therefore Orthodox.

Previous Axioms, Postulata's, Corollaries, and Observations.

A. Holy Scripture can't contradict it self. If ever there occurs any seeming Contradiction, the Difficulty is best clear'd up from the Scripture it self, by expounding one Text by another.

B. The Books of the Old and New Testament, receiv'd for Canonical in the Articles of the Church of England, are meant under the Name of Holy Scripture.

C. The Scripture Forms (a) *Matth.* 6, 9, 13. *Luke* 11. 2, 4. (b) *Matth.* 26. 26, 28. *Mar.* 14. 22, 24. *Luke* 22. 19, 20. *1 Cor.* 11. 23, 25.

[as of (a) the Lord's Prayer, (b) of ministering the Sacrament of the Lord's Supper,

B

(c) and

(c) *See afterwards.* (c) and of Doxologies] are not all of them conceiv'd in the same Words.

The Catholick Church in her Liturgies has not every where follow'd word for word the Text of the Bible: taking the Liberty not only of varying the Expression, Phrase, or Order; but also of inserting many things: with this constant Restriction, that nothing be used, but what is, in express Words, or in Sense deduced from those expressed Words, contain'd therein.

Whatever Form is in whole, or Parts, contain'd in the express Words of Scripture, without any Contradiction to any Passage of it; or may be prov'd by, or deduced from it; agrees with Scripture, and is Orthodox.

I observe, that the Forms of Doxologies in the Bible are of two Sorts:

1. Such as conclude some Prayer, or Discourse, or Salutation going before; as *Matth. c. 6. v. 9. Our Father, which art in Heaven,*

&c. v. 13. And lead us not,

** I know not, what reason Mr. Whiston had to leave this Doxology out of his Catalogue of Primitive ones, when it bears the Authority of our Saviour himself.*

*Eccl. * For thine is the Kingdom, and the Power, and the Glory for ever. Amen.*

Rom. c. 11. v. 36. For of him, &c. to him be Glory for ever. Amen. And Galat.

† Why does Mr. Whiston chuse to render it to him?

c. 1. v. 3. Grace be to you, &c. v. 5, † To whom be Glory for ever and ever.

Amen.

Such

Such short concluding Doxologies are to be met with in our Church-Service, as in the general Thanksgiving, in the Collect for St. Thomas's Day, in the Prayers after the Communion.

2. Such as are distinct by themselves, and not connected with any other thing going before; as the * Angelical Doxology, *Luk. c. 2. v. 14.* And *1 Tim. c. 1. v. 17.*

** I know no reason, why it may not be very properly call'd Doxology, tho' omitted in Mr. Whiston's Catalogue.*

Of this Sort of Doxologies is that, now in Question; and therefore I shall examine it as such, and compare it with such only, as are of the same Kind in the Bible.

These Things being premised, I undertake to prove; That the foresaid Doxology is partly contain'd in the express Words of Scripture; partly proved by, and deduced from it.

Before I proceed, 'tis necessary for me to enumerate the several Doxologies of the Bible; such only as are distinct and not connected; such as are of the second Kind, mentioned before, and of the same Sort with our foresaid Church-Doxology; and by which, as by a sure Rule, I may the better examine the same.

Glory to God in the highest; and on Earth Peace, *Luke 11. 14.*
good Will towards Men.

Rom. 11. 25.

Now to him, that is of Power to stablish you according to my Gospel—27.

To God only wise, be Glory through Jesus Christ for ever. *Amen.*

Ephes. 3. 20.

Now unto him, that is able to do exceeding abundantly above all, that we ask or think—21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without End. *Amen.*

Phil. 4. 20.

Now unto God and our Father, be Glory for ever and ever. *Amen.*

1 Tim. 1. 17.

Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory for ever and ever. *Amen.*

Jude 24.

Now unto him, that is able to keep you from falling—25. To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. *Amen.*

Apoc. 5. 13.

Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. 14.—*Amen.*

VII. 12.

Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power,

Power, and Might, be unto our God for ever and ever. *Amen.*

Alleluia: Salvation, and
Glory, and Honour, and
Power unto the Lord our
God — 4 — *Amen, Alleluia.*

XIX. 1.

What Doxologies I have here collected, are all absolute, and independent from any foregoing Words; they all contain the Term *Glory*; they all run in the same Mood and Syntax, *Glory be to* — Which three Circumstances I have kept, that they may come so much the nearer that Form of the Doxology in Question.

Mr. *Whiston* in his Catalogue has used a greater Latitude; for he has inserted several dependent upon the foregoing Words; [as *Rom. c. 11. v. 36. Galat. c. 1. v. 4, 5, &c.*] several, wherein the Term *Glory* is not named; [as *Rom. c. 1. v. 25. &c. 9. v. 5, &c.*] several, which run not in the Form of *Glory be to* —; [as *Apoc. c. 4. v. 11, &c.*] Of this last Sort I find another mentioned [*Apoc. v. 12. Worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*] which Mr. *Whiston* has not quoted in his Catalogue of * *All the certainly genuine Forms of Doxology.*

* Page 4. of his Letter.

Having

Having now made a Collection of Biblick Doxologies, I resume the Proposition, which I undertook to prove: the first Part of which is this; that the foresaid Doxology is partly [*Glory be to the Father and to the Son*] contained in the exprefs Words of Scripture.

The Proof of this is plain from the Doxology in *Apoc. v. 13.* [*Glory—be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.*] Since none will deny, that by him that sitteth upon the Throne is meant *the Father*; by the Lamb, *the Son*.

After this joint Nomination of both the Persons in this, there is no need of any farther Testimony of the other Doxologies, where the Son as well as the Father is named singly.

The Second Part of my Proposition is this: That the foresaid Doxology is partly [*and to the Holy Ghost*] proved by, and deduced from Scripture.

Although the Name of *the Holy Ghost* is neither singly nor jointly expressed in any of the Biblick Doxologies: Yet the Church (according to a Custom observed in my previous Observation C.) has inserted the Person of the Holy Ghost in her Liturgical Doxologies. Against this Assertion there is made no Objection: The whole Controversy lies in the way of inserting. The Liturgy of the Church of *England* useth the Dative [*and to the Holy Ghost*] Mr. *Whiston* and

and others oppose it, standing up for the Form [*and in the Holy Ghost.*]

In this Controversy, I shall take part with the Church of *England*; and

First, Prove that the other Part of the Doxology [*and to the Holy Ghost*] is proved by, and deduced from Scripture, and therefore agreeable to it.

Secondly, Answer what Objections are commonly made against it.

But before I proceed; although I have granted that the *Name* of the Holy Ghost is neither singly nor jointly *expressed* in any of the Biblick Doxologies: Yet I will affirm, that the *Person* of the Holy Ghost, jointly with the two other Persons, is very probably *implied* or *meant* in a Biblick Form, (hereafter to be produced) which is as proper a Doxology, as some of those, which Mr. *Whiston* quoteth as such.

The Force of the Argument dependeth upon this; that what is clearly and necessarily *implied* in the Word or Words, ought to be own'd as much, as if it were *expressed*.

The Word [*God*] in the Apostolick Blessing (2 Cor. 13. 14.) and the Words [*Him that sitteth upon the Throne*] in the Universal Doxology (Apoc. 5. 13.) undeniably *imply* the *Father*, as the Word [*Lamb*] in that same Doxology *implieth* the *Son*; and the *Persons* of Father and Son are thereby as much owned, as if they were *expressed*.

Some

Some Forms are reckon'd by Mr. *Whiston* among Doxologies, tho' the Word [*Glory*] is not mention'd; [as *Rom.* 1. 25, & 9. 5. 2 *Cor.* 11. 31.] nor have they the other two Circumstances, which I noted above. One of these three [*viz. Rom.* 9. 5. — Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. *Amen.*] is plainly directed to Christ, which makes me wonder at Mr. *Whiston's* † Note:

[N. B. *The Doxologies of Paul, twelve in number, are, as I understand them, all directed immediately to the Father, or to the Father through the Son*]

I must also take notice, that in that same Place Mr. *Whiston* writeth thus: [*the single one in Jude, is directed only to the Father*] which Doxology runs in these Terms; (*Jude* 25.) *To the only wise God our Saviour be Glory, and Majesty, Dominion and Power, both now and ever. Amen.*

I see no Reason for believing that this is directed *only* to the Father, and not to the Son, whom the Word [*Saviour*] so distinctly points at; and so much the more, because I find no where in the New Testament the Appellation [*Saviour*] join'd with the [*Father*] but constantly with the [*Son*] or [*Jesus Christ*] as *John* 4. 42. *Act.* 13. 23.

† See Letter, p. 9.

2 Tim. 1. 10. Tit. 1. 4. & 2. 3. & 3. 6.
 1 John 4. 14. 2 Pet. 1. 1. &c. However,
 if it be not allow'd, that this Doxology of
 St. Jude is directed only to the Son, because
 in some other Places (as Luke 1. 47. 1 Tim.
 2. 3. Tit. 1. 3.) the Word [*ours*] is also
 join'd to [*his*] without expressing the Per-
 son; yet I may safely affirm, that 'tis not
 directed to the Father only; and that if it
 be directed to any one Person more than
 another, it is with a nearer Propriety of
 Speech to the Son. But let this be as it
 will, I humbly think there can be no doubt
 of Rom. 9. 5. but that it is attributed to the
 Son; and I can't but recommend the serious
 Consideration of these emphatical Words;
 [*over all, God blessed for ever*] to all those,
 who make God the Son inferior to God the
 Father.

I return now to produce (as I promised)
 a Biblick Form, which is not only as proper
 a Doxology, as some of those, which Mr.
Whiston quotes as such; but much more
 proper than they, tho' he has allowed it no
 place in his Catalogue.

Holy, Holy, Holy, the Lord of *Isai. vi. 3.*
 Hosts: the whole Earth is full of
 his Glory.

The four Beasts—rest not Day *Apoc. iv. 8.*
 and Night, saying; Holy, Holy
 Holy, Lord God Almighty, which was, and
 is, and is to come.

I observe the Word [*Glory*] predicated of the *Lord* [*his Glory*, i. e. the *Glory* of the *Lord*] in the *Doxology*, as worded in the *Old Testament*; and in the *New*, tho' it be not expressed within the Sentence of the *Doxology*, yet the following Verse convinceth us, that 'tis implied in it; v. 9. *And when those Beasts give Glory, &c.* This *Doxology* has this Circumstance besides, that it is absolute and independent; and this Advantage over the rest, that it claimeth a Place both in the *Old* and *New Testament*.

Then I come to my Affirmation; that in this *Doxology*, the Person of the *Holy Ghost*, jointly with the two other Persons, is very probably implied or meant.

In this *Doxology* I observe three undeniable Things.

1. That the *Lord God* [in *Heb. Jehovah*] is one. Here is the Unity of the Godhead,

2. That the *Lord God* is Holy.

3. That the *Glory*, which filleth the Earth, is *his Glory*; and if *Glory* be his, then *Glory* be to him.

Then I affirm, that

1. In this *Doxology*, Three Divine Persons are very probably implied or meant; this shall be infer'd from the Words themselves.

2. The Father, the Son, the *Holy Ghost*, are the *Lord God* herein named: which I will demonstrate from the express Words

of Scripture, expressly applied to this Doxology. Here is Trinity in Unity.

3. If *Holiness* and *Glory* (which is undeniable) is here attributed to the *Lord God*; if Three Persons are herein implied to be the *Lord God*, and those three Persons are the Father, the Son, and the Holy Ghost (both which shall be proved;) then Holiness and Glory belong equally to the Person of the Father, to the Person of the Son, to the Person of the Holy Ghost. Here is the Equality of the Persons. The least Inequality would destroy the undeniable Unity of the Lord God Jehovah.

I infer,

1. From the Words of the Doxology, that three Divine Persons are therein probably meant; nay more, necessarily meant (if any thing be meant) by the threefold distinct Repetition of *Holy, Holy, Holy*: especially since I find no where else in either Old or New Testament, such a threefold Repetition of any other Divine Attribute, so distinctly expressed, so closely join'd to the Name of Jehovah. And therefore to object, that this threefold Repetition signifies no more than a superlative Holiness, will not invalidate my Inference in the least, till it be proved by Examples in Scripture, that the superlative Degree is expressed by the threefold Repetition of an Adjective.

I will now demonstrate

2. From the exprefs Words of Scripture, that the Father, the Son, the Holy Ghost, are the Lord God Jehovah named in this Doxology.

1. The Father: As appears from the Verse immediately following the Doxology; *Apo. 4. 9.—These Beasts give Glory and Honour, and Thanks to him that sitteth on the Throne.* I suppose 'twill not be denied, that these Words are distinctively applied to the Person of the Father.

2. The Son: As appears from *John 12. v. 37.* But tho' he [Jesus Christ] had done so many Miracles before them, yet they believed not on him. *v. 39.* Therefore they could not believe, because that *Esaïas* said, *v. 40.* He hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, nor be converted, and I should heal them: *v. 41.* These Things said *Esaïas*, when he saw his Glory, and spake of him. Which Pronoun (*Him*) relating to Jesus Christ before, it is evident, that the Son is the Person, of whom *Esaïas* spake, and whose Glory he saw, when he said these things; which are quoted out of *Esaï. 6. v. 9, 10.* And the Glory, which *Esaïas* saw, is no other but the Glory of the Lord Jehovah mentioned in the Doxology, in the same Chapter, Verse the sixth.

3. The

3. The Holy Ghost: As appears from *Act. 28. v. 25.*—*Well spake the Holy Ghost by Esaias the Prophet unto our Fathers, v. 26. saying; Go unto this People, and say: Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive. v. 27. For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and should be converted, and I should heal them.* These Words are the same Passage (as above *John 12. 40.*) more fully quoted, and with some Variation, which altereth nothing in the main Point, viz. that these Words are those mentioned in *Esaias c. 6, v. 9, 10.* and spoken by Him [*v. 9. And he said*] whose Glory is named in the Doxology. [*v. 3.*] And that these same Words are affirmed positively by *St. Paul [Act. 28. 25.]* to have been spoken by the Holy Ghost unto *Esaias*. And therefore the Holy Ghost must also be He, whose Glory is mentioned in the foresaid Doxology.

This Application is so demonstrable from Scripture, that I should think my Case equal to that of the Jews in that Prophecy, if I did not firmly believe that in this Doxology,

Holy, Holy, Holy, is meant of the Father, Son, and Holy Ghost. [*John 17. 11. Holy Father—Act. 4. 27. Holy Jesus—Luk. 4.*

24. *The Holy one of God* — *Luke 1. 25. The Holy Ghost, &c.*

The Father, the Son, the Holy Ghost, the Lord God Almighty, which was, and is, and is to come; and the Earth is full of his Glory.

Therefore equal Glory be to Father, Son, and Holy Ghost; Three Persons and One God.

This I should think might be sufficient to prove, what I before laid down, that the latter part of the Form received in our Church [*viz.* and to the Holy Ghost] is as truly proved by, and deduced from, as the former [*viz.* Glory be to the Father and to the Son] is expressly contained in Scripture.

However, for a farther Proof, I'll resume my Proposition in order to enforce it.

I say this latter part of the Doxology [*and to the Holy Ghost*] is most agreeable to Scripture.

In order then to make what Comparison can be made; since no Forms of Doxologies mention the Holy Ghost, I must have Recourse to other solemn Forms of Scripture, and observe the way, how in them the Holy Ghost is brought in: and thence I hope to conclude, that the Form received is most agreeable to Scripture-Forms, and therefore to Scripture.

I find in Scripture two Sorts of Forms, wherein the Holy Ghost is named: the Form

Form of Baptism, and the Form of Blessing,
Baptizing them in the Name
of the Father, and of the Son, *Matth. xxviii. 19.*
and of the Holy Ghost.

The Grace of our Lord Jesus *2 Cor. xiii. 14.*
Christ, and the Love of God,
and the Communion of the Holy Ghost, be
with you all. *Amen.*

'Tis plain that in the Form of Baptism,
the way of enunciating the three Persons is
exactly one: as in the other is also the way
of expressing the several Things attributed
to each Person.

The way of enunciating the three Persons
in the Doxology of the Church of England,
is exactly one; and therefore 'tis most agree-
able to Scripture-Forms, and to Scripture.

If it be replied, that in the Doxology the
way of enunciating the Holy Ghost must be
different, because of any Inequality in his
Share of the thing attributed, *viz. Glory.*

I answer,

That this pretended Inequality can be no
Barr to his being brought in under the same
way of Enunciation: because

1. The same Bar of Inequality would be
an Objection to the Form of Baptism, if the
Name of the Holy Ghost be not equal to the
Name of the other Persons.

2. And still nearer; because the same
Bar of Inequality would be an Objection to
the Doxology (*Apo. 6. 5. v. 13.*) wherein
Glory

Glory is attributed to the Father and to the Son, with an Equality of Enunciation; tho' Mr. Whiston, and those of his Opinion, will not allow an Equality between the Glory of the Father, and that of the Son.

And therefore, this pretended Disparity between the Persons can be no reason for a Disparity of Enunciation, against the express Authority of God's Word.

But this Disparity between the Divine Persons (which our Church does not grant) leads me in the Second Place to answer further, what Objections are commonly made against our Doxology.

Mr. Whiston * objects, that that Form, which ascribes equal Glory and Praise, not to the Son only, but also to the Holy Ghost, is for certain a new Form of Doxology, wholly unknown to the Apostles, and all the first Christians, &c. and that † the Holy Ghost is not God, &c. and that § the Addition of Three Persons and One God, as if the three Divine Persons were one God, or the one God of the Christian Religion, is an unaccountable Addition, and a gross and fatal Mistake.

Though I have already produced a Biblick Doxology, which ascribes Glory to the Son as well as to the Father; which is sufficient to justify the Words of our Church with relati-

on to those two Persons : and though I have proved, that a supposed Inequality can be no reasonable Objection against attributing Glory to the Third Person also in the same Doxology ; yet to clear every thing that bears the face of an Objection, I shall now proceed to disprove all Inequality between the Divine Persons, and affirm with our Church in one of her Creeds, that

The Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God.

The Godhead of the Father, of the Son, and of the Holy Ghost is all one ; the Glory equal, the Majesty coeternal.

What I have to prove, shall be reduced to these two Propositions.

1. The Son is God, equal to the Father.
2. The Holy Ghost is God, and of an equal Glory with the Father and the Son.

If the Son be God, and not equal to the Father, he is another God distinct from the Father ; and the Father and the Son will be two Gods, and will require two distinct Acts of Worship, higher and lower.

But these necessary Conclusions are directly opposite to the express Words of Scripture ; and therefore the Premises must be false, *viz.* That the Son is not equal to the Father, and that he is another God distinct from the Father.

These are the express Words of Scripture.

D

There

1 Cor. 8. 4. There is none other God but ONE.

Deut. 6. 4. The Lord our God is ONE Lord
[*unus Jehovah.*]

Here I shall give some Answer to the Objection made by the Opposers of our Church-Doctrine, from the 1 Cor. 8. 6. [But to us there is but one God the Father,—and one Lord Jesus Christ.]

Besides the Solution given by * St. *Jerom*, that the Words [*one God*] exclude Jesus Christ from being God equal to the Father no more, than those [*one Lord*] exclude the Father from being Lord equal to his Son; besides, I say, this Solution; I would propose this Argument.

The Words of the Text in the *Corinthians* are *ὁ θεὸς κύριος*: which are the very Words also of *Deuteronomy*, answering to the Hebrew [*one Jehovah*] Add to this, that the last Letter of the Word [*one Achad*] is (not without some Signification and Mystery) written in a larger Character: which I only mention as a material Circumstance. Now the Word [*κύριος Jehovah*] belongeth inseparably to the Divine Nature, as appears from most frequent Passages of the Old Testament. This Word can't be multiplied, and applied to more than one; and it is in the *Corinthians* given to the Son. If then the Son be JEHOVAH,

* Read his Notes on *Ephes. c. 4. v. 3.*

and the Father also is JEHOVAH, how can JEHOVAH be but ONE, if the Son be the LESSER, and the Father the GREATER. And consequently the Words of our Saviour [*John 14. 28.*] *My Father is greater than I,* are by the Adversaries of our Church-Doctrines wrongly applied to our Saviour's Divine Nature, when they plainly belong to his Human; For holy Scripture can't contradict it self, which I at first laid down as an Axiom. (A.)

Thou shalt worship the Lord *Matth. 4. 10.* thy God, and him ONLY shalt thou serve.

Our Service therefore must be but one, which is multiplied, if the Godhead be multiplied.

If it be objected, that the Word *λατρεύεις*, is an higher Sort of Worship, than *δουλεύω*, which last is applied to Christ [*Colos. 3. 24.*] I answer, that I know no Reason for that Distinction; and that the Original Hebrew Word [used in *Deut. 6. 13. & 10. 20.* whence our Saviour quotes this Passage, and which the Evangelist rendereth according to the reading of the Septuagint] is interpreted by *δουλεύω* as well as *λατρεύω*. As *1 Sam. 7. v. 4.* prepare your hearts unto the Lord, and serve him only, *v. 5.* — and served the Lord only. Here the Hebrew Verb [interpreted by *δουλεύω*] is restrain'd to God [JEHOVAH] with the Word [*only*] which

excludes all Plurality of Worship. Nay more, the Term [*δουλεύειν*] hath a greater Restriction in the *Hebrew*, than the Term [*λατρεύειν*] for the first in the *Hebrew* Text hath the Addition of *only*, which the second has not, tho' the Septuagint Version, and the Text of the New Testament have added *μόνῳ* [*Judic. 10. 16. καὶ ἐλάτρευσαν πρὸς κύριον μόνῳ*. So *Matth. 4. 10. Luk. 4. 8.*] Therefore since the Service of [*δουλεύειν*] is as much restrained in the *Hebrew* Text of the Old Testament, as that of [*λατρεύειν*] in the Septuagint Version of the Old, and in the *Greek* Text of the New; and since the Word [*δουλεύειν*] is applied to God the Son [*Colos. 3. 24*]; it must unavoidably follow, that the same Worship must be paid to God the Son, as to God the Father; and since that Worship is restrain'd to one God on'ly, it must also as unavoidably follow, that the Father and the Son are one, *John 10. 30. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν* I and my Father are one. This Mystery is well expressed in the Sacred *Hebrew* Language, where the Plural ELOHIM, is joined with the Singular JEHOVAH, *Deut. 6. 4. our ELOHIM, ONE JEHOVAH*; which Text if compared with *1 Cor. 8. 6.* [But to us there is but one God the Father—and one Lord Jesus Christ—*ἡμῖν ὁ θεὸς ὁ κύριος*] will solve the trivial Objection of restraining the One God to the Father, exclusive of the Son; and prove, that ELOHIM is

is ONE JEHOVAH, or that a Plurality of Divine Persons is to be acknowledged in the Unity of the Divine Substance; and that the Son is God, not different from, but coequal and consubstantial to the Father.

I pass now to the Second Thing to be prov'd, that the Holy Ghost is God.

The Lord thy God has chosen them [the Priests] to minister *Deut. xxi. 5.* unto him, and to bless in the Name of the Lord [JEHOVAH].

And the Form of Blessing is thus,

in the old } The Lord [JEHOVAH] Numb. vi. 24.
Testament } bless thee, and keep thee.

The Lord [JEHOVAH] make his *25.*
Face shine upon thee, and be gracious unto thee.

The Lord [JEHOVAH] lift up his *26.*
Countenance upon thee, and give thee Peace.

in the New } The Grace of our Lord 2 Cor. xiii. 14.
Testament } Jesus Christ, and the Love
of God, and the Communion of the Holy Ghost be with you all. *Amen.*

I can't but observe the threefold Repetition of the Name JEHOVAH in the old, and the Appellation of the THREE PERSONS in the New; and conclude that the THREE PERSONS of the New, are truly the JEHOVAH of the Old; and that 'tis absurd to think, that the Christians have many Jehovah's, when the Jews had but One.

The Name of the Holy Ghost, as well as that of the Father and of the Son, is comprised

prised in the Blessing ; and the Blessing is to be given in the Name of the Lord JEHOVAH ; and therefore the Holy Ghost is the Lord JEHOVAH or God (it having been prov'd, that those two Appellations import and are the same, from *Deut. 6. 4.*) and since the Name of JEHOVAH, LORD, or GOD ought to be but ONE and not multiplied ; it follows, that the Holy Ghost is one God with the Father and the Son ; that the same Glory must be attributed to him, as to the Father and to the Son ; that (according to the Words of the Creed call'd by our Church the *Nicene*) *he with the Father and the Son together is worshipped and glorified.*

This Doctrine being prov'd from the Authority of God's Word, is more primitive and ancient, than any other pretended to be built upon the Authority of those Constitutions quoted and so much cried up by Mr. *Whiston* ; which I shall not examine at present, since that has already been done by some learned Persons ; and besides, my Design was only to confine my Proofs within the Testimony of the Holy Scripture : which having according to the best of my poor Capacity endeavour'd to do ; I must according to the full Conviction of my Conscience thereupon, conclude and say ;

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

T H E

The APPENDIX

Promised before, Page 6.

I Have in the foregoing Dissertation taken care not to exceed the Bounds, within which I confin'd it; *viz. Scripture-Proofs only*. Nothing therefore is therein quoted by me, but Scripture Words; and where they need any Interpretation or Application, I endeavour to do that by comparing Texts together. I indeed once (p. 26.) have mentioned St. *Jerom*; who is not vouch'd to make good any of my Propositions for want of Scripture-Authority: I only quoted him to shew, that I was not singular in my way of understanding a Text, cited by our Adversaries against the Doctrine of our Church; and my Reason for understanding that Text as I do, is the Authority of other Texts compar'd with it.

My Dissertation needed not this Appendix, had not I by some Words in my Epistle made it necessary, lest I might seem to charge Mr. *Whiston* wrong. Neither he nor any one else can blame me for striving to weaken the Testimony of the greatest Adversary

versary to the Doctrine I maintain. I'll leave the Reader to pass what Judgment, he shall think fit, upon a Man, who has abused a learned Writer, in making him say that, to which he said the quite contrary.

I own I was amaz'd to see Mr. *Whiston's* Assertion; and not presuming to call into question his Learning, which I'm inform'd by some of his Friends and Admirers is so profound in the *Greek* Language, I was almost induc'd to take his Words upon Trust, especially since the Examination of any Testimonies, but Biblick, was none of my Business. Nevertheless, when I had ended my Essay, Curiosity led me to read that remarkable Passage of St. *Basil* in that Father's own *Greek*; in the very Edition, which is quoted by Mr. *Whiston* in the Margin of his Letter (p. 17.) as also in the very first Edition of all by *Erasmus*. I was indeed never so surprized; and suspecting the little Skill I have in *Greek*, consulted a more learned Friend of mine, skill'd in that Language, as well as in the Writings of the Fathers. Having then by my self carefully read again and again the Passage, I at last was clearly convinc'd, that Mr. *Whiston's* Translation was directly opposite to that Father's Meaning and express Words. I have withal learned these few Lessons, viz. that, let a Writer be never so famous, 'tis best to take nothing upon Trust; that a positive Opiniator, conceited

ceited of himself, and a Despiser of all others, is not always the fairest and truest Writer. Thence I conclude, that where I see any unfair dealing in one Particular, I have good ground to suspect the Whole; and that none is fit to pronounce magisterially and reflectingly upon the *Greek Fathers*, but who is Master of the Language they writ in. For my part, as I pretend not to the last, I'll never be guilty of the first.

I must advertize the Reader, that, as it is not now my Design to call in any other Help but that of Scripture, in order to prove any Proposition contained in my Essay, so I neither intend to draw any Conclusion from *St. Basil's* Homily in favour of what I therein have asserted; nor admit of any thing pretended in that Homily in Opposition to what I have enforced by an Authority superior to that of the Fathers, or *Mr. Whiston's Ecclesiastical Constitutions*.

My present Concern is to shew, that, whereas *Mr. Whiston* in his Letter (p. 17.) has quoted *St. Basil*, as writing, that *He* [the Holy Ghost] *was not God, but the Spirit of God*, *St. Basil's* real Affirmation is, that *he is God* (Θεός) and that he is a Person distinct from the Father and the Son, and therefore *not the same* (ὅτε αὐτός) with the Father or the Son. This will appear from the Words themselves, and from the concurrent

E Meaning

Meaning of the whole Homily, of which they are a Part.

That I may state the Case fairly and impartially, I shall at the End of this Appendix translate the whole Greek Text of *St. Basil's* Homily, with the English Version, which will unavoidably make the Appendix (what strictly it ought not to be) bigger than the Dissertation it self.

In the Version (that nothing may be disguised) the Text will be word for word translated, without any Circumlocution, or Gloss; or even any Turns, which otherways are lawful, and allowed in such Translations.

I shall endeavour (as far as is possible) to use such English Words to express the *Greek*, as are used in our excellent English Translation of the Bible, no way doubting but that those Persons, who were employed in that great Work, were thoroughly Masters of the Languages, wherein the Sacred Originals are written.

I will to the utmost of my Ability be exact; and whereinssoever my Version is not proper and full enough, I submit to be corrected and better informed; but I trust no Part of it will be found to fight with the Original, though I have not Skill enough to make my verbal Translation run smoother.

In that * Homily we read this Clause concerning the Holy Ghost;

—ὁ αὐτὸς ὁ θεὸς, ἀλλὰ θεὸν πνεῦμα—.

These Words are by Mr. *Whiston* expounded thus (*Letter* p. 17. l. 22, 23.)

—*He was not God, but the Spirit of God*—

Thence Mr. *Whiston* argues, that St. *Basil* was obliged to say, that the Holy Ghost is not God. And certainly was not the *Greek* extant to justify St. *Basil*, Mr. *Whiston* might safely triumph over the Ruins of this great Prelate's Reputation.

But if we will but allow St. *Basil* some Knowledge in the Grammar of his own Language; and suppose him not to have forgot, that πνεῦμα is Neuter, and αὐτὸς Masculine; and that consequently αὐτὸς can't refer to πνεῦμα, but to θεὸς; then 'twill appear, how grossly this Father is misrepresented, and unjustly charged with writing contrary to what he really writ, viz.

—*Nor the same God, but the Spirit of God*—

This therefore (according to the plainest Construction of the Words) is St. *Basil*'s Meaning. After having in the same Sentence premised, that the Spirit issueth forth from God after an ineffable Manner, he affirmeth, that *he is not diverse from God's Glory*; or that his Glory is not different from God's

* Which Homily is placed at the End of this Appendix.

Glory ; but yet that he is *not that same God, but the Spirit of God.* This undeniably and necessarily implieth, that *he is God* ; but yet that he is *not that same*, or the same Person with him, whose Spirit he is.

But still, if Mr. *Whiston* rejects my Interpretation of these Words, *i. e.* that *same God* here signifieth no other but *same Person*, yet I hope he will not deny, that the Words necessarily imply, that the *Spirit is God*, tho' not the *same* with him, whom he proceeds from. And thus much will suffice to prove, that St. *Basil's* Words are unfairly translated, and misrepresented. For if Mr. *Whiston's* Interpretation be allow'd, the Pronoun *αὐτός* must (in spite of all Grammar and Sense) agree with the Noun *πνεῦμα*. Which of the two, St. *Basil* or Mr. *Whiston*, is the most Orthodox Christian, let the World judge ; yet (with Mr. *Whiston's* leave, and without wronging his great Learning) I can't help thinking, that St. *Basil* is the better Grecian and Grammarian ; and that Mr. *Whiston's* Skill in Divinity, keeps pace with his Skill in Grammar.

I shall not enlarge on many Things, which are obvious to every one, that will attentively peruse this Homily : which I shall entirely transcribe, that Mr. *Whiston* may not complain of my quoting any thing partially, and not fully.

In

In the mean time, let Mr. *Whiston* account with the World, or the World with him, for such a scandalous Charge laid by him against St. *Basil*, who (could he have been proved guilty of it) instead of being rank'd among the grave solid Writers of his Age, would have been degraded into the vile Herd of such, as pretend one thing, and mean another; who are great Practicers in Irony, even in serious Matters: A Style, which it by no means becomes a Bishop to treat, or be treated in. And I wonder, why Mr. *Whiston* had not chosen a more humble (instead of his *thankful*) way; and with a more modest Plainness offer'd to the Bishop, what Arguments he had for disliking the Contents of his Letter.

It is observable in the New Testament, that the *Jews* (those Opposers of our Saviour's Divinity) were very expert in that Figure call'd Irony; who, in their impious Blasphemies against our Saviour, saluted him indeed *King of the Jews*, but mean't at the same time, not only that *his Kingdom was not of this World*, but that he was *no King* at all; and I don't know, but that some Men (by a false Exposition of our Saviour's Words) might from the former take a quick and easy Step to the latter.

I have just now met with a *Defence of the Bishop of London, in Answer to Mr. Whiston's Letter of Thanks to his Lordship, addressed*

sed to his Grace the Lord Archbishop of Canterbury: To which is added, a Vindication of Dr. Sacheverel's late Endeavour to turn Mr. Whiston out of his Church.

The Author of this Defense, without (and not worth) a Name, has thro' a wonderful quickness of Parts, copied after Mr. *Whiston*, and not only very exactly and fully imitated, but by much outdone the Original. Mr. *Whiston* has contented himself with bestowing his Mirth upon the Bishop of *London*; but this Copist shews a more extended Genius, and in one Defence libelleth and exposeth all he Degrees of the Clergy. And I can't help, heartily and without any the least Envy or Grudg, wishing Mr. *Whiston* Joy; that this insolent Calumniator of our Church and Clergy, has out of a singular Regard for his * *Honesty and Learning* (which are not the only things he has to recommend him to the Party) singled him out as an Exception to the whole Order; tho' at the same time I fancy Mr. *Whiston*, with all that *Honesty and Learning*, had never been by him so dignified and distinguished, had not he been touched with some Sort of Gratitude towards him, to whom he is obliged for that Pattern of Irony, which he has so signally improved. However let not this

* Defense of the Bishop of London, p. 6, 7.

Anonymous flatter himself, as if he was grown now superior to Mr. *Whiston*; who still possesseth many extraordinary Talents, unattainable by the Vulgar; this for Example, that he can not only write what he does not mean, but even read and discover in others, what they never meant or wrote: which rare Invention was like to have cost St. Basil both his Honesty and his Learning.

Another of the same Stamp, Mr. *Cornelius Paets*, comes forth with an *Humble Apology for St. Paul, and the other Apostles*, reflecting on the Bishop of London, as if in his Letter they were *charged with Heresy*. This Insinuation he ushers in by a feigned Ignorance in not * understanding what the Bishop meant. Could not he consult Mr. *Whiston's* Letter of Thanks? Who after having labour'd under the self same pretended Ignorance for 16 Pages together, at last with great Sagacity and Penetration found it out Page the 17th, and then turn'd his titular Thanks into a downright vehement *Expostulation* first (p. 17.) but soon after (p. 20.) from Earnest falls to Jest, into his old Road again; and by the help of a merry and familiar Supposition, burlesqueth the Bishop's Speech.

There are some who imagine Mr. CORNELIUS PAETS to be a Dr. of Divi-

* Page 6 to p. 21.

nity, who has thought proper to conceal his true Name, by jumbling the Letters into another Form and Sound. This does not convince me, because this Mr. Paets (p. 20. l. 3, 4.) by saying *he has no Flock to warn*, seems thereby to hint that he is no Clergyman. Nor am I concern'd whether his Name be real or fictitious; but I'll affirm, that his Apology had with a greater Propriety been turned against the Author of the *Nazareus*. For what does he mean by apologizing for St. Paul and the other Apostles? Has the Bishop injur'd them by recommending to his Clergy the Church's Doxology, which has been prov'd to agree with the Doctrine of those Apostles, and of the other Penmen of Holy Scripture? Besides does not this Man himself, after a deal of blundering Puzzle and Pother (to vindicate the Apostles from an imaginary Charge) for 19 Pages of his Book; does not he, I say (p. 20.) own downright, that he *does not see any Harm in giving Glory to God the Father, and to the Son, and to the Holy Ghost*? Is not this the very Sense? Are not these the very Words of our Doxology? Except the Word *God*, which our Doxology implies, as equally applicable to the three Persons; which (I guess) he restraineth there to the Father, applying the same not equally to the Son, and not at all to the Holy Ghost.

I shall

I shall reduce Mr. Paet's Objections (with all the Strength he can give them) to these: Two general Heads.

1. *The Biblick Doxologies are addressed either to the Father alone, or to the Son alone, or to both; but never to the Holy Ghost jointly with the other two Persons.* (p. 8, 9, 10) and (p. 13.) he commends a Readiness to profess ones Belief in the Word of God, and in that only, and to oppose all Additions, as Alterations of God's Word, and as preaching a New Gospel; then adds, that we are so accustom'd to Human Forms, and Human Impositions, to Human Creeds, and Human Doxologies, that the Scripture-Doctrines, if asserted at any time, are look'd upon as NEW; and (p. 17.) So it happens in some Men's Management and Zeal, that Custom to any particular Set of Words, in such and such particular Places, makes them sound agreeably, and all is Orthodox.

To the several Parts of which Objections, I shall answer singly.

First then, if the Holy Ghost is named in no Doxologies of the Bible; and all Additions are Alterations of God's Word; why does he, and all others of his Opinion, add the Holy Ghost at all in their own Doxologies?

Secondly, (since he, by an affected Repetition, puts an Emphasis upon the Word Human) I desire to know, whether the Addition of the Holy Ghost (which he

grants is in no Doxologies of the Bible) be not an *Human* Invention. If so, why does he retain it? Again, if he does allow of the Creed call'd the Apostles's, is it found contain'd in the Bible? And will he therefore condemn it as an *Human Creed*? Where will he find in the Bible these Words [*Believe in the Holy Ghost*]? Will he therefore expunge that Article out of the Creed as an *Human Form*, and *Human Imposition*? But let him know, that no *Form* and *Imposition*, no *Creed* and *Doxology* ought to be rejected as merely *Human*, which can be proved to agree with the Sense and Meaning of God's Word.

Thirdly, as to a *particular Set of Words* in *such and such particular Places*: Supposing that by a *particular Set of Words* he means our *Doxology*; and by *particular Places*, those Places in our Liturgy, where 'tis directed by the Rubrick to be used; I beg leave to ask him, whether under the Character of a *particular Set of Words*, he will also include the *Biblick Forms*, such as the *Lord's Prayer*, &c. or only those Forms, which (tho' not in the very same Words and Order of Scripture, yet) are agreeing with it, and allow'd in Christian Churches. I can't tell, whether he will object against the first: and if against the last, these Things must unavoidably follow. No Words in our Publick Service must be used but the
very

very numerical Words of the Bible. And since no Form of such Publick Service is found in the Bible, we can have no Rule to know, what Part (for there are many, as Prayers, Praises, Doxologies, Hymns, Confessions of Faith, Confessions of Sins, &c.) must go first or last. And then every single Minister will be left to his own Choice, and may (without a scrupulous Adherence to any particular Set of Words, or any particular Place) do e'en as he thinks fit. And is this, what this Man aims at? I find him (p. 24.) expressing himself thus. [*If any Notions follow by just Consequence from any Texts, by those who see that Consequence, they are to be believed; others are to enjoy that Liberty, which Christ has given them, and to abound in their own Sense*] If he is really in earnest, and not in Jest (for in such abundance of Sense there may be hid an Abundance of Meanings, of which the true one can't readily be discover'd) I desire to be inform'd, whether this Rule of his so expressly laid down, is design'd by him to serve a Private or Publick End. If Private, none disputes him the Freedom of using, what Doxologies or other Forms of Prayers his whimsical Genius may fancy best, either at Home, or even at Church, provided it be to himself without disturbing others, who have an equal Right to a Liberty of liking, what he does not. If Publick, then

every Clergyman (by a Christian Liberty to himself forsooth, but Tyranny to others; by an over-abounding Sense and Heat of Brain; through an Aversion to all Human particular Forms, except his own, of his own setting and placing) every Minister, I say, may now impose (after the Example of one already) on his Congregation Forms different from what they have hitherto been accustomed to; and others still different from these, as by Custom they will weare out of Date, and out of his own Liking. Thus in Time we may have as many Doxologies and Forms of Service, as there are Churches in the Land, and Days in the Year. And that indeed will be Liberty: but whether Christian or no; and whether to be allowed in any Christian People or Church (except that of *England*) let wise Men determine. Nay, the Conscience of these Pretenders to Christian Liberty, might in time improve it self into so great a Nicety of Weakness and Tenderness, and become so incapable of digesting *particular Sets of Words*, and *Human Forms*, that relishing neither Scripture-Forms under the Notion of the first, nor any other (not even extemporary) Compositions under the Notion of the last, they by their good Will and Endeavour will bring us to no Forms at all; our Churches may chance to become silent Meetings. Or what if their Squeamishness

did

did grow so highly refined, as to dislike set Forms in Sacred Building as well as Worship? This might not unlikely be the fatal Consequence to be dreaded from those, who assuming to themselves an unlimited Liberty of judging, expect at the same time we should bear with the Load of their intolerable Infirmities.

2dly, The main Objection, which Mr. Paets makes against the Church-Doxology (wherein, for all that, he sees no Harm) is this, pag. 21. [*But the Danger of this Doxology is, that Men are apt imprudently to ascribe the Glory of the Father, to the Son, and Holy Ghost, and confound the Persons and their Offices. Which single Consideration (were there no other Reasons for it) makes it highly proper to retain the Scriptural Doxologies, and those alone.*] By this Word [*alone*] he seems undoubtedly to exclude the Name of the Holy Ghost, which neither he nor Mr. Whiston have found in any Scriptural Doxologies. I don't perceive Mr. Whiston so peremptorily to exclude the Holy Ghost out of the Doxology, but only to change the Syntax in mentioning him as well as the Son. With Mr. Whiston agrees Dr. Clarke [*Scripture Doctrine of the Trinity, p. 416.*] *The most ancient and usual Forms of Doxology in the Primitive Church, and in the Words of Scripture, by which all later Forms must always be explained, were Glory be to God (or to the Father) with or by (through the*

*the Mediation of) his Son Jesus Christ our Lord, in (under the Guidance and the Assistance of) the Holy Ghost. This is the Doctor's Doxology (with all its Interpolations, which I'll pass over). And I desire the Doctor to tell us, why out of his Doxology he excludes this Expression, [Glory be to our Saviour Jesus Christ, or to Jesus Christ, or to the Lamb] which are the Words of Scripture in these three following Places, 2 Pet. 3. 18. Apoc. 1. 6. and 5. 13. Besides these, there is a Text (Rom. 9. 5. mentioned by me before, p. 16. l. 6. and p. 17. l. 12.) which, according to Mr. Whiston's Catalogue, is a Doxology, and is directly applied to Christ, [who is over all, God blessed for ever. Amen. ὁ χριστός—ὁ ἐν ᾧ πάντων θεὸς εὐλογητός εἰς τὰς αἰῶνας. Ἀμήν.] This Text being plain and * unexceptionable so perplexeth the Cause of our Doxology's Adversaries, that they do all they can to force the Interpretation to their own Sense. Dr. Clarke having given two different Versions [God, who is over all, be blessed for ever, or—*who is over all: God be blessed for ever*] in favour of his Opinion, together with some Texts, where εὐλογητός, *blessed*, is joined with the Father; but understanding Greek too well to question the Plainness of the Text, at last honestly owns, that the Translators of*

* In it I could find no various reading in what New Testaments I have.

our Bible have pitch'd upon this [Christ—who is over all God blessed for ever] as the more natural and obvious rendring of the Words: And therefore does all he is able to reconcile the Text and this Version to his Meaning (which I shall not now examine). But Mr. Whiston (p. 5. of his Letter) adds to the common Version of the Bible, this other, [or the God over all be blessed for ever] but takes no notice, that the common Version of the Bible is better than the other; preferring the last, (p. 9. l. 29.) as he understandeth it.

Mr. Paets, p. 20. in giving the Exposition of our Doxology, has almost entirely transcribed Dr. Clarke's Turn and Meaning.

Mr. Paets's Words are these.

Nor do I see any Harm in giving Glory to God the Father, who created all things; AND to the Son, who condescended to take our Nature upon him, and to be slain, and who is therefore highly exalted; AND to the Holy Ghost, who regenerates, and sanctifies, and intercedes for us. Glory and Praise is certainly due to each of the Three Persons, on account of what each of them does for us.

I'm not sure what he means by printing AND in Capitals; and therefore I'll not presume to guess.

Dr. Clarke's Words are these, Scripture Doctrine of the Trinity, p. 415.

The Church-Doxology ought to be understood

stood as an Acknowledgment of the Honour due to each Person distinctly, upon account of their respective Characters, Powers, and Offices; To the Father as the Original Author and supreme Lord of all: To the Son as to that Divine Person, who when he was in the Form of God, and had Glory with God, &c. And to the Holy Ghost, as to the Inspirer of all Divine Truth, and the Sanctifier of all Hearts, &c.

I know not, whether Mr. Paets and Dr. Clarke would crowd all those Insertions in a Doxology, which for the most Part is concise and short. I fancy they mean this as an Exposition of the Doxology, not as the Doxology it self. Mr. Paets (as I observed before) adds the Word [God] to the Father only; the Doctor leaves it out in all the three Persons. Abating this Variety, their Expositions much resemble one another.

Mr. Paets's Apprehension of Danger (p. 21.) from our Doxology will be the same from the Scriptural Form of Baptism; and Men will be as apt to confound the Persons and their Offices in the one, as in the other; and their Equality may be as well inferr'd from the one as from the other. Our Reason for preferring the Church-Doxology [which is agreeable partly to the express Words, partly to the express Sense of Scripture] to his, is; that he and his Party profess themselves to espouse theirs before it, chiefly because

because thereby they oppose themselves to that Equality of Glory, which the Church of England by the Authority of Scripture hath judged to be between the Three Divine Persons.

Mr. Paets and the Anonymous Defender of the Bishop of London (in the same Page of both their Pamphlets, viz. the 24th) agree in their Objection against the Test lately proposed, viz.

'I A. B. profess Faith in God the Father, and in Jesus Christ *his eternal Son*, the true God, and in the Holy Spirit, God blessed for evermore; calling it the *absurdest Test we have in England*, especially as those Words are the Form, enjoined to be subscribed by the Hereticks call'd Quakers. Yet by what the Defender has in Italick, we may be sure, that the only Faults he finds in that Form are [*his eternal Son, the true God*] and [*one God blessed for evermore*].

In the mean while 'tis my humble Opinion, that these Men are very bold to censure what is debated in an August Assembly, whose Authority is the highest in England. This certainly is an undeniable Proof of their being in the highest Degree * Proud and Self-conceited. Whether they are Hereti-

* Two Epithets quoted out of the Bishop of London his Letter to his Clergy, by the Anonymous Defender, p. 6. 18, 19. and p. 12. l. 17. and Mr. Paets, p. 13. l. 16.

tal or no; I refer it to the Convocation at their next sitting.

For my part, I cant but think Religion is in Danger, when Men of turbulent and restless Spirits, *by the strong Delusions of Pride and Self-conceit* (as the Bishop of London observes in his Letter) with such a bare-faced and open Confidence, with so inveterate a Malice, conspire together to destroy it; and if I herein have expressed my self with some Warmth, the Cause will justify me. Let who will, calmly and coolly behold the Attempts made upon our Church: I own my Zeal and Love for it to be such, that I can't. I can't with an indolent stupid Indifference see the Word of God, and the inspired Writers, profanely and irreverently treated; Religion stript of it's Faith and Mysteries; our Church denied her just Authority, her Creeds and Articles publickly cried down, and justled out to make room for others; her Worship of one only God in three Divine Persons, exploded to introduce a strange one of Two Gods, and three Persons; the chief of her Clergy (if any in such a general Depravation appear in God's Cause) baited and ridiculed: And all this carried on by a Set of licentious ignorant Men, under the Name of Christian Freedom.

This looks like the righteous Judgment of God, who, because we have abused the Liberty he has so often restored to us, and

not amended our Lives upon so many Punishments, he has visited us with, Fire, Pestilence, War, &c. has in these calamitous Days of Trouble, Rebuke, and Blasphemy, given us up to this Plague of *Free-thinking*, a *Liberty* indeed, but such a one as is worse than the *Bondage* of Superstition or Fanaticism. Becometh it not therefore every true Lover of this Church and Country, (at this Season most especially set apart for a more particular Humiliation) to humble himself under God's Hand, and implore his Mercy to stop this Deluge of Libertinism?

My Dissertation, with its Appendix (*viz.*) St. Basil's Homily in Greek and Latin, was quite finished, and three Half Sheets of it already printed off, before *the Defense of the Bishop of London*, and *the Apology for St. Paul*, &c. came to my Hands. After the Perusal of which, I thought it pertinent to my first Design, to examine what by those Writers was objected against the Church-Doxology, and to make what Remarks the short Time I had left me would allow. The Conformity of these Men's Notions, with those broach'd by Dr. Clarke in his *Scripture-Doctrine of the Trinity*, led me to quote some Passages out of that Book, wherein the Dr. has made a Shift to explain away most of the fundamental Doctrines and Articles of

the Church of *England*, out of an earnest *Endeavour* (as the Dr. himself p. 461. cites those very Words from one of the printed Letters of a certain judicious Author) *that all the Liturgies of the Church should be reduced to as great a Simplicity and Plainness as might be.*

This swell'd my Appendix to this unusual Length; for there was no room but here to insert those Remarks in.

Here follows (what I promised before, p. 34.) *St. Basil's* Homily, out of which Mr. *Whiston* quoting a Passage, and entirely mistaking the Sense of it, has fallen very foul upon this Ecclesiastical Writer. Whether he has exposed himself, or *St. Basil* most, let the learned Reader determine.



I follow

I follow the First Edition of St. Basil in Greek, in the Shop of the Frobens, 1532, in Folio. The Editor is Erasmus. Pag. 359.

Ὁμιλία εἰς τὸ ἅγιον Βάπτισμα.

An HOMILY upon holy BAPTISM.

Ὁ Βαπτίζομενος, εἰς τριάδα βαπτίζεται, εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα· ἔτε εἰς ἀρχάς, ἔτε δυνάμεις, ἔτε εἰς τὰ ἐξῆς ἐν κτίσμασι.

He, who is baptized, is baptized into the Trinity, into the Father, Son, and Holy Ghost: neither into Principalities nor Powers, nor any in the Degrees of Creatures.

Δηλον ἔν αὐτῷ ἔγω, ὅτι ἡ τριάς ὑπὲρ τῆς κτίσεως ὧν καὶ μηδὲν τῆς τριάδος εἰς κτίσιν κατέρχεν ἐπιχειρῶ.

Let therefore this be manifest to him, that the Trinity is above the Creation; and let him not attempt to bring down any one of the Trinity into the Creation.

Μεμνήσθω δὲ καὶ τὸ κυεῖν τὸ πνεῦμα ἅγιον ἐμφυσήσαντος, καὶ δέξαντος διὰ τὴν ἐμφυσήσεως, ὅτι τὸ πνεῦμα τῆς θεότητος ἐστὶν ὧν, καὶ ἐκ τῆς κτίσεως φύσεως.

Let him then remember also the Lord (a) breathing the Holy Ghost, and shewing by that breathing, that the Spirit is of a Divine Substance, and not of a created Nature.

Λογιζέσθω δὲ καὶ τὴν ἀποστολικὴν ἐξήγησιν περὶ τριάδος· ὅτι ἡ μία ἐνέργεια ὁρῶμεν πατρὸς καὶ υἱὸς καὶ ἅγιον πνεῦμα, ὡς ἐκ ὁμοῦ κτίσεως καὶ ποιητῆς τῆς φύσεως ἔτε τὸ υἱὸς ἔτε τὸ πνεῦμα, ὅτι μὴ τὸ ἑαυτοῦ κτίσεως ὁ Θεὸς ἐπιδείκνυται περὶ τὸ ἰδίαν ἐνέργειαν ἀποδιδόναι.

Let him likewise consider the Apostle's Exposition concerning the Trinity: wherein we see one Working of the Father, Son, and Holy Ghost; that neither the Nature of the Son, nor that of the Holy Ghost, is created and made; for God stands in no need of his own Creation to exert his own proper Working.

Λέγει ὁ Ἀπόστολος, Διαφέσεις χαρισμάτων εἰσι, καὶ τὸ αὐτὸ πνεῦμα. Καὶ Διαφέσεις Διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος. Καὶ Διαφέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. Οὐκ ἔν αὖ ἐνεργεῖ Θεὸς, ταῦτα τὸ πνεῦμα ἐνεργεῖ. Πάντα ἐνεργεῖ, φησὶ, τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαφεῖν ἐκάστω, καθὼς βέλεῖ.

There are (saith (b) the Apostle) Diversities of Gifts, but the same Spirit. And there are Diversities of Administrations, but the same Lord. And there are Diversities of Operations, but it is the same God, which worketh all in all. Therefore what things God worketh, those worketh the Spirit. All these (c) saith he) worketh that one and the self same Spirit, dividing to every Man severally, as he will.

Μηδὲ εἰς δουλείαν καταγέτω τὸ πνεῦμα, ἀκέων, ὅτι, καθὼς βέλεῖ, πάντα ἐνεργεῖ τὰ τοῦ Θεοῦ. Καὶ πάλιν, ὁ δὲ Κύριος τὸ πνεῦμα ὄντιν ἔστι τὸ πνεῦμα κυεῖν, ἐκεῖ ἐλδοθεῖα. Καὶ ὅς εἰ μὴ θεότητα λέγει κατοικεῖν ἐν ἡμῖν διὰ πνέματιος κατοικεῖν λέγοντι τοῦ Ἰωάννου, ἐν τῷ τῷ γινώσκοντι, ὅτι ἐν ἡμῖν ὄντιν, ἐκ τοῦ πνέματιος, ἔξιδωκεν ἡμῖν πᾶσι ἡπολὲς ἔλπίδα. Ἐἰ ὅς μὴ Θεὸς ἐν ἡμῖν, ἔτε ζῶνς ἔτε ἀγαθῶν αἰωνίων τῶν ἐξόμεθα.

Nor let him bring down the Spirit into Bondage; bearing, how that he worketh all things of God, as he will. And again, (d) Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty: For unless he says, that the Godhead dwells in us by the Spirit dwelling, [in us] (John saying, (c) Thereby we know, that he is in us, because he has given us of his Spirit) he'll destroy all Hope. For if God is not in us, we shall obtain neither Life nor eternal good Things.

(b) 1 Cor. 12. 4. (c) Ibid. v. 11. (d) 2 Cor. 3. 17.
(e) 1 John 4. 13.

Λέγει ὁ καὶ πάλιν ὁ Παῦλος· Ὁὐκ οἶδά γε, ναὶ τὰ θεῶν ἐστὶ, καὶ τὸ πνεῦμα τῶ θεοῦ οἰκεῖ ἐν ὑμῖν; καὶ πάλιν· τὰ σώματα ὑμῶν ναὶ τὰ ἐν ὑμῖν ἅγια πνεύματος ὄντι, καὶ ἔχετε ἀπὸ θεοῦ.

And then Paul saith again, (f) Know ye not, that ye are the Temple of God, and the Spirit of God dwelleth in you? And again, (g) Your Bodies are the Temple of the Holy Ghost, which is in you, which ye have of God.

Καὶ κρίσις μὲν ἀποκαλύψεως δεῖται πρὸς τὸ εἰδέναι τὰ θεῶν· τὸ δὲ ἀποκαλύπτει ὑμῖν. Φησὶν, ὁ θεὸς ἀπεκάλυψε διὰ τῶ πνεύματος αὐτοῦ.

And the Creation indeed wants Revelation to know the Things of God; but he reveals it unto you. (h) God, saith he, has revealed by his Spirit.

Καὶ καθ' ἡμᾶς μὲν ἐρευνᾷ, ὅτι ἐν αὐτῷ ἡ ἐρευναὶ ποιεῖται. Τὸ πνεῦμα, φησὶν, ἐρευνᾷ καὶ τὰ βάθη τῶ θεοῦ. Καθ' ἑαυτὸ δὲ γινώσκει, ὥσπερ τὸ ἡμέτερον πνεῦμα. Τίς γὰρ οἶδε, φησὶν, ἀνθρώπων τὰ τῶ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τὸ ἐν αὐτῷ; ἔγω καὶ τὰ τῶ θεοῦ εἰδὲς ἔγνωκα, εἰ μὴ τὸ πνεῦμα τῶ θεοῦ.

And as to us indeed he searcheth; for in him we make the Search: (i) The Spirit, saith he, searcheth, yea the deep Things of God. But as to himself, he knoweth, as does our Spirit. (k) For what Man, saith he, knoweth the Things of Man, save the Spirit of Man, which is in him; even so the Things of God knoweth no Man, but the Spirit of God.

Καὶ ζωογονεῖ μὲν θεός· λέγει γὰρ ὁ Παῦλος, Παρεργύλλω ἑαυτὸν τῶ θεῷ τῶ ζωογονούντι τὰ πάντα. Ζωὴν δὲ δίδωσι Χεῖρς, ὁ λέγων, τὰ πρῶτα τὰ ἐμὰ καὶ τῶ φωνῆς με ἀκρόφ, καὶ γὰρ ζωὴν αἰώνιον δίδωμι ἀποστόλοις. Ζωοποιεῖται

(f) 1 Cor. 3. 16. (g) 1 Cor. 6. 19. (h) 1 Cor. 2, 10.
(i) 2 Cor. 2. 10. (k) Ibid. v. 11.

ὅτι διὰ τοῦ πνεύματος, ὡς φησὶν ὁ Παῦλος. Ὁ ἔχων Χεῖδον ἐκ νεκρῶν, ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικῆντος αὐτῷ πνεύματος ἐν ὑμῖν. Ζωογονοῦ τοίνυν ὑπὸ Θεοῦ, διὰ Χεῖδός ἐν πνεύματι.

God also quickeneth: For, saith Paul, (l) I give thee Charge in the Sight of God, who quickeneth all Things. Christ giveth Life, saying; (m) My Sheep hear my Voice, and I give them Eternal Life. We are also quickened by the Spirit, as saith Paul; (n) He, that raised up Christ from the Dead, shall also quicken your mortal Bodies by his Spirit, that dwelleth in you. Therefore thou art quickened by God thro' Christ in the Spirit.

Καὶ διὰ τούτο ἐπεὶ πᾶσα ἡ ἐνεργεία τοῦ ἡμεῶν διὰ τοῦ πνεύματος φανερεῖται, Κύειτο ὀνομάζετο τὸ πνεῦμα καὶ τὸ Κύειτο ὀνόματι, καὶ Χεῖδος τὸ τοῦ Χεῖδός. Ως ἀρξί μ' ἐλέγομαι, ὅτι ὁ Κύειτο τὸ πνεῦμα ὅτιν' ἔσθ' ὅτι καὶ τὸ ὅτιν' ἐκ ἐστὶ ἐν σαρκί, ἀλλ' ἐν πνεύματι, ὅτιν' πνεῦμα Θεοῦ ἐν ὑμῖν. Ἐὰν τις πνεῦμα Χεῖδός ἐκ ἔχῃ, ἔσθ' ἐκ ἐστὶ αὐτῷ. Ἐἴτε ἐπάγῃ, Ἐὰν ὁ Χεῖδός ἐν ὑμῖν, ἀντὶ τοῦ λέγειν, ὅτιν' ἀκόλουθον ἦν, Ἐὰν τὸ πνεῦμα ἐν ὑμῖν.

And for as much as the whole Operation of the Son is manifested thro' the Spirit, the Spirit is called Lord by the Name of Lord, and Christ by that of Christ. As we just now said, Now the Lord is that Spirit: It has been also said, Ye are not in the Flesh, but in the Spirit, if so be, that the Spirit of God is in you. Now if any Man have not the Spirit of Christ, he is none of his. Then he infers, (p) And if Christ be in you, instead of saying, what was consequent, And if the Spirit be in you.

(l) 1 Tim. 6. 13.

(m). John 10. 27, 28.

(n) Rom. 8. 11.

(o) Rom. 8. 9.

(p) Ibid. v. 10.

Ὁυδὲ

(q)
(t)
(y)

Οὐδὲ ἐστὶ φωνὴ θεία, ποιητὸν τὸ πνεῦμα ἢ διδάσ-
κον. Τὸ γὰρ Πάντα δι' αὐτὸ ἐγένετο, ὡς τὰ πλήθεις τῶν
κτισμάτων ἔστι. Τὸ δὲ πνεῦμα οὐκ ἐν τῷ πλήθει, ἀλλὰ μὴ
τῷ δυνάμει τεινάζει πληροῖ, καὶ κτίσεως ἀπυλλοτελείῃ, καὶ
πλείστον ὑπερέχει ἅτε δὴ ἀγιάζον καὶ τὸ κτίσιν ζωοποιῶν,
καὶ χεῖσμα ἐφ' ἡμῖν ὄν, ἥδη δὲ καὶ ἐν αὐτῇ τῇ τῷ Κυεῖν σαρκί.

Neither does God's Voice teach, that the Spirit is made. For
this, (q) All things were made by him, is [said] concerning
the Multitude of the Creatures. But the Spirit is not in that
Multitude, but with the two other Persons completes the Trinity;
and is far different from, and very much above the Creation; as
sanctifying and quickening the Creation; being the (r) Unction
upon us, and also in the very Flesh of the Lord.

Οὐ δὴ περὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χεῖς διὰ κτίσματι
ἀγιάζει, ὡς λέγει ὁ Πέτρος, Ἰησοῦν τὸν ἐκ Ναζαρεθ ὡς
ἐχειεν αὐτὸν ὁ Θεὸς πνέματι ἁγίῳ καὶ δυνάμει. Οὐδὲ
διὰ κτίσματι δύνει λέγει δὲ, ἐν πνέματι Θεῷ ἐμβαλ-
λὼ τὰ δαιμόνια. Οὐδὲ ἐκ κτίσματι ἀγεί. γέγραπται
γὰρ, ὅτι ἡγήσθ ἐν τῷ πνέματι εἰς τὸ ἔρημον.

Surely our Lord Jesus Christ is not sanctified by a Creature,
as saith Peter, (s) How God anointed Jesus of Nazareth with
the Holy Ghost and with Power. Nor is his Power thro' a
Creature, but he saith, (t) I cast out Devils by the Spirit of
God. Nor is he led by a Creature, for it is written, that (u)
he was led by the Spirit into the Wilderness.

Ἀξιῶμα μὲν τῷ Θεῷ, προφητῶν παλαιῶν κελεύεσθαι, τὰ δὲ
λέγει κύριος. Οἱ δὲ νέοι προφητῶν, τὰ δὲ λέγει τὸ πνεῦμα τὸ
ἅγιον καὶ οἱ ἀπόστολοι, Ἐδόξε τῷ ἁγίῳ πνέματι καὶ ἡμῖν.

The ancient Prophets indeed [delivered] the Command of God,
crying, (x) Thus saith the Lord; but the new Prophets, (y)
Thus saith the Holy Ghost; and the Apostles; (z) It seemed
good to the Holy Ghost and to us.

(q) John i. 3.

(r) i John 2. 20.

(s) Acts 10. 38.

(t) Matth. 12. 28.

(u) Luke 4. 1.

(x) Isai. 7. 7.

(y) Acts 21. 11.

(z) Acts 15. 28.

Διόπερ καὶ ὁ Ἀπόστολος δεικνύων, ὅτι θεὰ ῥήματα φθέγγετο
 πρὸς μὲ λέγει, Ἡ δοκιμὴν ζητεῖτε τὰ ἐν ἐμοὶ λαλεῖν
 Χεῖς ποτὲ ὃ, Δοκῶ πνεῦμα Θεοῦ ἔχειν.

Wherefore also the Apostle shewing, that he speaks the Words
 of God, saith sometimes, (a) Since ye seek a Proof of Christ
 speaking in me ; and sometimes, (b) I think I have the Spirit
 of God.

Πλήρης ὃ καὶ ἡ παλαιὰ γεγραπὴ τὸ πνεῦμα δόξα-
 γίας.

The ancient Scripture is also full of the Doxology of [or giving
 Glory to] the Spirit.

Τῷ λόγῳ Κυεῖς, οἷσιν ὁ Ψαλμωδὸς, οἱ ἔρανοὶ ἐσπερέ-
 θη, καὶ τῷ πνεύματι τῷ εὐαγγελίῳ αὐτῷ πᾶσα ἡ δύναμις
 αὐτοῦ. Καὶ ἐν τῇ βίβλῳ τῷ Ἰωβ γέγραπτο, Πνεῦμα ὃ
 Θεοῦ τὸ ποιῆσάν με Ὡςπερ ὃ λόγον ἔτερον ὡς καὶ ὁ
 ἐκ ἐστὶν ὑποδέχων, ὃ ἐγγόνισο οἱ ἔρανοὶ, ἢ γὰρ ἂν ἐκ ἐτι διὰ
 τῷ Κυεῖς Ἰησοῦ γεγονότες εἴεν, ἅπερ δι' ἑτέρου λόγου γεγό-
 νασιν ἅτως καὶ πνεῦμα ἑτέρως ὅτιν ὑποδέχων, τὸ μὲν τῷ
 λόγῳ σπερεῖν τὰς δυνάμεις τῷ ἔρανον.

(c) By the Word of the Lord, saith the Psalmist, were the
 Heavens founded, and all the Host of them by the Spirit of
 his Mouth. And in the Book of Job it is written, (d) The
 Spirit of the Lord hath made me. As it is not to be supposed,
 that the Heavens were made by any other Word but the Son, (for
 then they had not been made by the Lord Jesus, if they had been
 made by another Word.) So it is not otherways to be supposed
 concerning the Spirit, who together with the Word foundeth the
 Hosts of the Heavens.

(a) 2 Cor. 13. 3. (b) 1 Cor. 7. 40. (c) Psalm 33. 6.
 (d) Job 33. 4.

Πνεῦμα ὃ εὐμαλὶ ἀκούσεις, καὶ ἀνθρωπίνως ἀκούμεν,
ἀλλ' ὡς ἐπὶ Θεῷ πρέπον ὅτιν' ὥσπερ καὶ τὸ λόγον. Ὅυτε γὰρ
ὁ λόγος ῥῆμα διαλυόμενον· ἀλλ' ὡς Ψαλμωδὸς φησὶν, Ἐἰς
τὸ αἶψα, Κύριε, ὁ λόγος σε διαμενέει ἐν τῷ ἔρανῳ.

*Hearing the Spirit of his Mouth we don't hear after the
manner of Men, but as it becomes with relation to GOD:
As also [when we hear] the Word. For the Word is not what is
spoken, then dissolved; but as the Psalmist says, (e) Thy Word,
O Lord, endureth for ever in Heaven.*

Ὅυτε τὸ πνεῦμα διαχειρομένη τίς ὅτι πνοή, ἀλλ' ἐσῶσα
καὶ μένουσα. Πᾶς γὰρ πορεύθῃ ἀπὸ τῆς πνύματός σε, φησὶν ὁ
Δαβὶδ, ὅντι δὴ δηλαδὴ καὶ πεπληρωκότῃ τὰ σύμπαντα,
καὶ ἐν ἀξίᾳ Θεϊκῇ καθιστῶτῃ. Ὅπερ γὰρ εἶπεν περὶ τῆς
πνύματός. ἦτο καὶ περὶ προσώπου λέγει Θεῷ, καὶ περὶ
διεξιάς αὐτῆς φάσκων ἐξῆς· καὶ ἀπὸ τῆς προσώπου σε πᾶς φύγω;
Ἐὰν ἀναβῶ εἰς τὸ ἔρανόν, σὺ ἐκεῖ εἶ· Ἐὰν καταβῶ εἰς τὸ
αἶδην, πάρεξ. Ἐὰν ἀναλάβω τὰς πτέρυγας μου καὶ ὁρθερὴν,
καὶ κατασκηνώσω εἰς τὰ ἔρημα τῆς θαλάσσης· καὶ γὰρ ἐκεῖ ἢ
χάρις σε ὁδηγήσῃ με, καὶ καθέξῃ με ἢ διεξιά σε.

*Neither is the Spirit any diffused Breath, but standeth and
abideth. (f) Whither shall I go from thy Spirit (saith David)
which truly subsists, and fills all things, and is fixed in the Divine
Dignity. For what he saith of the Spirit, that also he saith of
the Presence of God, and likewise afterwards speaking of his
Right Hand: (g) And whither shall I fly from thy Presence?
(h) If I ascend up into Heaven, thou art there; if I go
down to Hell, thou art present. (i) If I take my Wings in
the Morning, and dwell in the uttermost Parts of the Sea;
(k) even there shall thy Hand lead me, and thy Right Hand
shall hold me.*

(e) Psalm 119. 89. (f) Psalm 139. 7. (g) Ibid.
(h) Ibid. v. 8. (i) Ibid. v. 9. (k) Ibid. v. 10.

Καὶ φωνὴ Θεῶν περὶ ἑαυτῶν τε καὶ πνεύματος ἑαυτοῦ λέγουσα·
 Ἐγώ εἰμι ἐν ὑμῖν, φησὶ Κύριος, καὶ τὸ πνεῦμά μου ἐπίστανται
 ἐν μέσῳ ὑμῶν.

And the Voice of God saith this concerning himself and the Spirit; (l) I am in you, (saith the Lord) and my Spirit remaineth among you.

οὐτε ἔν αλλόττειον τῷ τῷ Θεῷ δόξης τὸ πνεῦμα, ἐκ τῆς
 ἀρρήτου εὐδοκίας ἀρρήτως ἐκπεφηνός, ἕτε αὐτὸς ὁ Θεός,
 ἀλλὰ Θεὸς πνεῦμα, καὶ ὡς Θεὸς ἀποσταλλόμενον ὁ Θεὸς
 Θεῶν, καὶ διὰ ἧς χορηγούμενον ὡς λέγει μὲν ἐκ τῆς πατρὸς
 καὶ προσώπου, τὸ πνεῦμα τὸ ἐμὸν, ὃ ὅτι ἐπὶ σοὶ λέγει ὁ
 ὑπὸ τῆς Κυρίας, ὅτι ἀγάπην πέμψω ὑμῖν, ὅτι καὶ καλεῖ
 τὸ πνεῦμα τὴν ἀληθείαν.

Therefore the Spirit, issuing forth manifestly and unspeakably out of the unspeakable Mouth, is neither diverse from God's Glory, nor that same God, but the Spirit of God, and with God; sent from God, and given by the Son: As it is said indeed by the Person of the Father, (m) My Spirit, that is upon thee; but it is said by the Lord, (n) For I will send a Comforter unto you, whom he also calleth the Spirit of Truth.

Ἐπεὶ μὲν ἔν τῷ πατέρει, ἕνα ὁ υἱὸν, ἐν ᾧ καὶ πνεῦμα καὶ τὸ
 θεῶν ἀγάδουσι ὁμολογητέον καὶ ἕτε δύο πατέρας, ἕτε δύο
 υἱοὺς· διόπερ τὸ πνεῦμα ἡδὲ ἐκ ἑστίν, ἡδὲ ὀνομάζεται. Οὐ
 γὰρ ὡς τῆς πνεύματος τινὰ λαμβάνομεν, ὡς περὶ ὡς τῆς
 ἡδὲ τὸ πνεῦμα. Ἀλλὰ τὸ περὶ ἡμῖν καὶ ἀγιάζον ὑπο-
 δεχόμεθα· Θεότης κοινωνίαν, καὶ υἱότης μερίσταν, καὶ
 τὴν αἰωνίαν κληρονομίαν ἀρράβωνα, καὶ τὴν μελλόντων ἀγαθῶν
 ἀπαρχήν.

We must therefore according to Divine Tradition acknowledge one Father, one Son also, and one Spirit: and neither two Fathers, nor two Sons; for as much as the Spirit neither is nor is

(l) Haggai 2. 4, 5. (m) Isai. 59. 21. (n) John 15. 26.

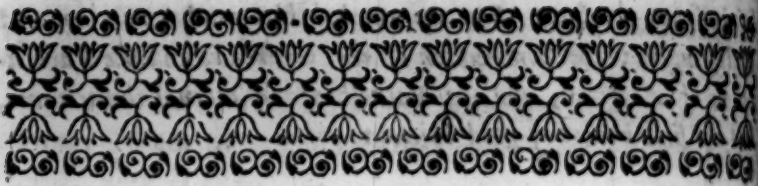
named Son. For we don't receive any one from the Spirit, as the Spirit from the Son. But we receive him coming near to, and sanctifying us; the Communion of the Godhead, and the Participation of Adoption, and the Earnest of an eternal Inheritance, and the first Fruits of good Things to come.

Μηδὲ τις ἐκτὸς τῆ εἰρημῶν ἱερῶν ὀνομάτων πειρασ-
ζέσθω· μηδὲ ὑς προσήκειαν ἐπὶ πνύματι τιθέναι βια-
ζέσθω μηδὲ ῥύνησιν· ἀλλ' ἀρκείσθω τῇ χτὶ τὸ πνεῦμα
προσήκει· καὶ ὁμοιώσθω.

And let none be too curiously busy beyond the foresaid sacred Names; nor be compelled to attribute the Appellation or the Generation of the Son to the Spirit; but let him be content with the Appellation and Similitude, as properly belongs to the Spirit.



I have



I Have in the preceding Discourse examined the Doxology of the CHURCH of *England*; and proved the lawful Use of it from the Authority of holy Scripture. I have also touch'd upon most of the material Objections urg'd against it by Mr. *Whiston* and others of his Opinion. I think it entirely needless to look into and enlarge upon His and Their Doxologies, since Our has the highest Authority, that any can pretend to. However because Mr. *Whiston* and (a) Dr. *Clarke* insist so much upon the Forms of Doxology in the Primitive Church, I will not pass by that Objection (tho' not to be balanc'd with the superior Weight of Scripture) without saying something to it, as briefly as I can.

Having carefully perus'd Mr. *Whiston's* (b) Catalogue; out of Twenty-five Citations of Primitive Doxologies, I find but Eight, wherein the Three Divine Persons are express'd.

(a) *Scripture-Doctrine of the Trinity*, p. 416.
of Thanks, p. 6. l. 35. to p. 9. l. 27.

(b) *Letter*

Five of those Eight are cited out of the Apostolical Constitutions: Two of the Five make against Mr. *Whiston*, and are rejected by him, as interpolated; Three make for him, and may by us be equally excepted against, till the Authority of those Constitutions be wholly out of doubt. Of the other Three remaining, Two contain *Justin Martyr's* Words, wherein he appeals to a solemn Form used in the Eucharistical Oblation, but the very Terms of that Form are not express'd.

Now at last the Twenty-five Doxologies alledg'd with so much Pomp by Mr. *Whiston* are all reduc'd to One: which is the last Clause of (c) St. *Polycarp's* Prayer at his Martyrdom; and runs thus: —Ο ἀληθὴς καὶ ἀνθρώπινος Θεὸς —σε δοξάζω, διὰ τῆς αἰωνίης ἀρχιερείας Ἰησοῦ Χριστοῦ τῆς ἀγαπητῆς σου παιδὸς, δι' ἧς σοὶ σὺν αὐτῷ ἐν παντί, καὶ ἀγίῳ δόξα, νῦν καὶ εἰς τὰ μέλλοντα αἰῶνας τῶν αἰώνων. *Amen.* O thou, who canst not lie, and true God, I glorify thee thro' (d) the eternal High Priest Jesus Christ thy beloved Son, by whom to thee with him in the Holy Ghost be Glory, now and for all Ages to come. Amen.

In these Words, the Prepositions [διὰ thro' or by, and σὺν with] are close together applied to the Son; therefore 'tis as justifiable to say

(c) Euseb. *Eccles. Hist.* c. 4. Sect. 15.

(d) Mr. *Whiston* translates, thy eternal High Priest: thro' [thy] be not in the Greek.

with the Son as by or thro' the Son. And I can find no reason, why 'tis not as justifiable to say with the Holy Ghost, since the Preposition δια (followed and explained by σὺν in the fore-cited Words) is apply'd to the Holy Ghost as well as to the Son by (e) *Justin Martyr* (quoted by (f) *Mr. Whiston* and (g) *Dr. Clarke*.) — Δίδξαν τῷ πατρὶ τὸ ὅλον δια τοῦ ὁνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀνατίμω — He sends up Glory to the Father of the Universe by or thro' the Name of the Son and of the Holy Ghost — And — εὐλογῶμεν τὸ ποιητὴν τῶν πάντων δια τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ δια πνεύματος τοῦ ἁγίου. — We bless the Maker of all Things by or thro' his Son Jesus Christ, and (h) by or through the Holy Ghost. *St. Polycarp*, having said δια Χριστοῦ, scruples not to say also σὺν αὐτοῖς: *Justin Martyr* has said δια υἱοῦ καὶ πνεύματος τοῦ ἁγίου, jointly; and why shall I scruple to say also σὺν πνεύματι ἁγίῳ? But I'll wave this Observation, and resolve the Objection brought from *St. Polycarp* against our Doxology with all its Strength, into this Proposition.

(e) *Apolog. 1. Sect. 85, 87.* (f) *Letter of Thanks, p. 416.* (g) *Scripture-Doctrine, &c. p. 416.* (h) *Dr. Clarke* (p. 416) quotes these Places of *Justin Martyr* to describe the Practice of the primitive Church. Why then does he (*Ibid.* where he enumerates the Forms of primitive Doxologies) leave out this — by or thro' the Holy Ghost?

St. Polycarp [in his (i) Prayer] has not enunciated the Three Divine Persons after the same way. Therefore [in our Doxology] we ought not to enunciate them after the same way.

The Fallacy of this Reasoning is obvious, in arguing from a Prayer to a Doxology. The Enunciation of the Three Persons is after a different Style in the Prayer and in the Doxology. In Prayers we speak *to* God, in Doxologies we speak *of* God. In the first, Application is made to one Person only, and at the Conclusion, we insert either one of the other Persons, or both of them, by such Particles as these, *by, thro', with, in.* This is the Practice of the Apostles (*Acts 4. 24, 30. Ephes. 3. 14, 21.*) and of our Church (*as I have observed before, p. 11. l. 1.*) In Doxologies, we glorify sometimes either God without expressing the Person (*Luke 11. 14. 1 Tim. 1. 17.*) or one Person alone (*Phil. 4. 20.*) Sometimes, jointly, either two Persons (*Rom. 11. 25. Apoc. 5. 13.*) or all three.

And therefore I object not only against the fore-cited Passage of St. Polycarp, but also against all the Doxologies cited by Mr. Whiston out of the Constitutions and primi-

(i) Eusebius calls it a Prayer, — *πληρώσαμι τὴν προσευχὴν.*

tive Writers; because not one of them is properly and strictly a Doxology; such as I have (p. 11, 12, 13.) described and exemplified from Scripture, *viz.*

1. Distinct by it self, absolute, and independent from any previous Discourse or Prayer.

2. Containing the Term [*Glory*].

3. Conceiv'd in the Stile, not of a Prayer, but of a Doxology [*Glory be to the Father.*]

Such a one, none of all the Opposers of our Doxology hath yet produced (as far as I have read) out of the primitive Writers to patronize and support their, and invalidate our, Form.

(k) Dr. Clarke himself seems not so much to find fault with the Words of our Doxology, as to understand and expound them after a particular way. Would not it be then a very hard Imposition upon the Church to depart from Words, which he does not find fault with, out of a mere Compliment to some particular Mens Understanding? And if the Reader will have a Specimen, by which to take a just View and Measure of those Mens Understanding, let him reflect on Mr. Whiston's Way of understanding St. Basil. The Text indeed is Greek, and a Blunder in that difficult Language might

(k) *Scripture-Doctrine*, &c. p. 415, 416.

(tho' not in so profound a Scholar as Mr. Whiston) be pardon'd. But one in English (could it be found) would be uncommon. Yet such a one I'll produce to oblige the Reader, with the whole Passage and Words at full length, that I may deal faithfully and fairly.

(1) " Dr. Clarke's *Scripture-Prop. Pref. on*
 " *Doctrine of the Trinity.* O *Trinity-Sunday.*
 " Lord, [holy Father,] Almighty,
 " ty, everlasting God: Who art one God,
 " one Lord: not one only Person, but three
 " Persons in one Substance. For that which
 " we believe of the Glory of the Father, the
 " same we believe of the Son, and of the
 " Holy Ghost, without any Difference or
 " Inequality.

" There is no Passage in the whole Service so apt to be understood in a wrong Sense, as this; nor which so much requires (as the *Preface to the Book of Common-Prayer* expresses it) to be allowed such just and favourable Construction, as in common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and to the very best Translations of Scripture it self. For, (the Words, Lord, holy Father, Almighty everlasting God, and who art, being all Personal;) the first ob-

(1) Id. p. 476, 477.

"vious, natural and Grammatical Sound of
 "the whole Sentence is, that the *Person* of
 "the *Father* is not *one only Person*, but *three*
 "Persons. Which being manifestly absurd,
 "contrary to the Doctrine of Scripture, to
 "numberless other Expressions in the Li-
 "turgy, and to the true Intent of this Pas-
 "sage it self: The Meaning of it therefore,
 "consistent with what is set forth in other
 "Places, must of necessity be; that *God the*
 "*Father Almighty* is not to be consider'd by
 "us *singly* in the *Jewish* or *Sabellian* Sense,
 "but that with him always are *his Son* and
 "*his Spirit*, by immediate ineffable Deri-
 "vation from him, and in intimate Union
 "and Communion with him; by and thro'
 "whom He acts and governs all Things,
 "and manifests his Glory in and by them
 "plenarily and without Measure.

But was the Doctor struck blind, that he
 could not see this Rubrick on the Margin
 of his Common-Prayer Book? *viz.*

These Words [*holy Father*] must be omit-
 ted on *Trinity Sunday*.

This unpardonable Mistake in such a
 Man, as Dr. *Clarke*, so surpriz'd me, that I
 could hardly believe my own Eyes. I can't
 for my Life guess, what led him into it;
 whether it was his *Modesty* or *due Submission*,
 or his *Spirit of Meekness, Christianity, and*
Candor,

Candor, with which the Doctor * professeth himself to write; exclaiming at the same time against careless Writers, who, in the Spirit of Popery, contend only, that Men must never use their own Understandings, that is, must have no Religion of their own: but without regarding what is right or wrong plead always for what Notions happen at any time to prevail. I dare say, that the Doctor has (in handling this Passage of our Liturgy) used his own Understanding; and I may contend (I hope, without having the Spirit of Popery) that the Doctor's own Understanding herein is very wrong. What Religion of his own he hath, let him look to't: I'm sure, 'tis not that of the Church of England, however his Notions happen at this time mightily to prevail.

But thus it happens, that even the most famous may expose their blind side, when they fancy themselves most quick-sighted; and presume, lightly and without due Consideration, to pass their bold Censure upon the Church-Service; which stands in no need of Dr. Clarke's Interpretations. There is nothing in it manifestly absurd; it is (without any Reconciliations of his) throughout consistent with it self; it is not in such a deplorable State, as to beg a just and favourable Construction from those Men, whose Writings

(*) *Introduct. to Scripture-Doctrine, &c.* p. 30, 31.

can admit of *none*. Thus is our Liturgy treated by the Doctor no better than St. Basil by Mr. *Whiston*; and (with the foulest Injustice) charged with affirming what it does deny. Let now the Reader judge, whether these Men are any way qualify'd to set up for Reformers of our Church-Service; towards which Work (in case there was any need of it) if some Skill in *Greek* be not allow'd absolutely requisite, yet I humbly conceive, that understanding so much of *English*, as to read the Rubrick, is indispensably necessary.

I'll now sum up, what I have brought in Justification of our Church's Doxology, in these two Questions.

1. Why should we not use this Form of Words [*Glory be to the Father, and to the Son,*] which have the express Authority of holy Scripture? (*See before, p. 14.*)

2. It being granted by Mr. *Whiston* and Dr. *Clarke*, that the Name of the Holy Ghost may be mention'd in the Doxology, tho' it is not express'd in any Biblick one: Why should not we herein follow the Stile of the Bible, which in other solemn Forms (as of Baptism, and of Blessing) joins the Three Divine Persons in the same Construction? (*See before, p. 22, 23.*) Why then may we not say [*and to the Holy Ghost,*] as we said before, by the express Authority of Scripture [*and to the Son?*]

'Till

'Till I can be satisfied by a direct Answer to these Questions, my main Proposition (p. 9.) must stand good: *That the Doxology used in the Church of England agrees with holy Scripture, and is therefore Orthodox.* Let us then render to God the Things that are God's, (Matth. 22. 21.) and give unto the Lord Glory (Psal. 29. 1.) Therefore **Glor**y be to the **Father** [*the Father of Glory, Ephes. 1. 17.*] and to the **Son** [*the Lord of Glory, 1 Cor. 2. 8.*] and to the **Holy Ghost** [*the Spirit of Glory, 1 Pet. 4. 14.*]

May God, I pray, (notwithstanding the restless Efforts of all busy Disturbers of our Church's Peace) long preserve unto us its Apostolick and Primitive Worship, the truest and greatest Blessing these Kingdoms can enjoy. May we all with one Heart and Voice join in the solemn Form used by our Church on *Trinity-Sunday*; saying,

IT is very meet, right, and our bounden Duty, that we should at all Times and in all Places give Thanks unto thee, O Lord, Almighty, Everlasting God; who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory, Glory be to thee, O Lord, most high. Amen.

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 Praise to thee, O Lord, most high. Amen.